THE GLORY OF Chelsey Colledge REVIVED.

Wherein is declared;

I. Its Original, Progress, and Design, for preserving and establishing the Church of Christ in purity, for maintaining and defending the Protestant Religion against Jesuits, Papists, and all Popish Principles and Arguments.

II. How this design was by the Renowned King *James*, and the three Estates of his first Parliament, highly applauded; As also by the most Illustrious Prince *Henry*, and King *Charles* the First of ever blessed Memory, with the Right Reverend the Bishops, &c.

III. By what means this excellent work of such incomparable use and publick concernment hath been impeded and obstructed.

By JOHN DARLEY, B. D. and of *Northill* in the County of *Cornwall* Rector.

Now the Propheteſs dwelt in Jeruſalem in the Colledge. 2 Chron. 34. 22.

But when divers were hardned and believed not, but ſpake evil of that way, He departed from them and ſeparated the diſciples, diſputing daily in the School of one Tyrannus. Acts 19. 9.

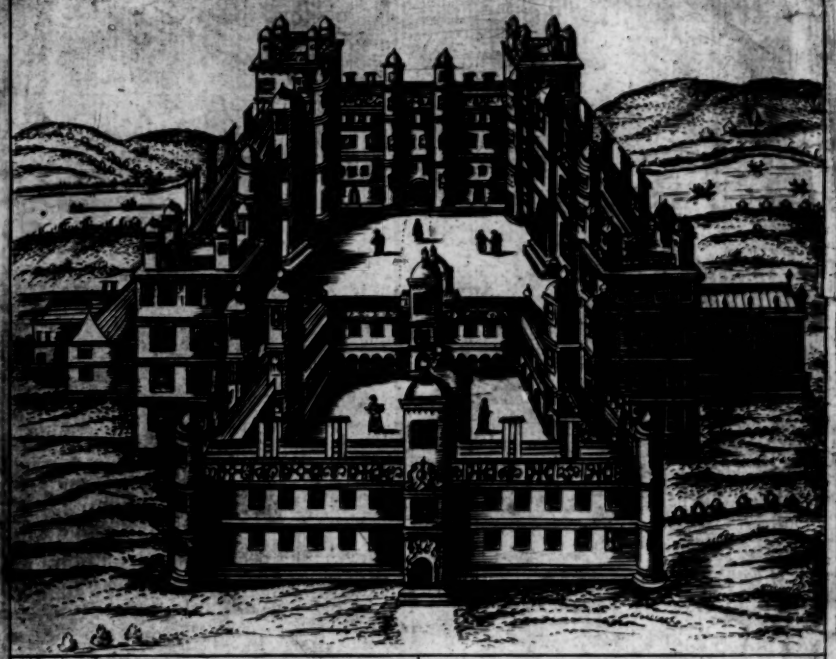
LONDON,
Printed for *J. Bourn* at the South entrance of the Royal Exchange, 1662.

THE

Modell of Chelsey COLLEDGE.

as it was intended to be built.

Truth shall bud out of the earth and righteousnes break downe from heaven. Ps: 85.11.



This stately structure, Royall in desigue
Yea more, for mighty reasons, most Divine
Wch Sov'raign's Senat's, Synods, wisedome too,
Did vote promote and sort, the Kingdome woe
Els not malign'd soe, Had it its end!
Vowes Heresyes to choake, Truth to defend:

Bee-hive, a Trojan horse, you may it call
Heav'ns fire, to Church & State for happy wall.
Hells hate, Romes horror, of our poyson'd tymes
The best of Antidotes, to purge the crymes
Shal't sinke! O shame! may't shine yet to Gods glory
And sound the Parliaments æternall story.

To The
Most Sacred Majesty,
CHARLES II.
of
Great *Britanny*, *France* & *Ireland* King,
Defender of the Faith.

Most Dread Sovereign, and ever Blessed of the Lord,

MAY it suffice to shew and say unto Your most High and Sacred *Majesty*, That the Design of *Chelsey* College (which I now, in the demonstration of it, prudently and most humbly dedicate unto Your *Majesty*) was first of all by Your Royal Grand-Father King *James* graciously and greatly applauded, whose most excellent Sagacity having understood the wisdom of God in it, gave thereunto, with his Parliament, it's Feat and glorious Form. Afterwards it was no less approved off by Your Royal Father of ever blessed Memory; by Him it was abundantly Commended, who with great zeal comman-

ded his late Archbiſhop *Laud* to promote to the utmoſt this admired Deſign, and ſpeedily to put it into all good poſture and Accommodation. And therefore this Plot is of moſt pretious Concernment in all ſorts of due Reverences, for the great and incomparable welfare of the Church of Chriſt: For ſo it was in the real and tender account of thoſe Noble Sons of Honour and true prudency of the firſt Parliament of Your Royal Grand-father: which is therefore above all recommended to Your Gracious *Majeſty*, whom the moſt High and Holy One hath ſo Miraculouſly Preſerved, ſo wonderfully and bleſſedly Reſtored, to be in many things and waies the Repairer of decayed Perſons and Places. And eſpecially, becauſe the Caſe and Dignity of *Chelſey* College had a known and very large intereſt in the pious affections of Your famous and Glorious Uncle, Prince *Henry*, which he ſet his heart upon, to get immortal Honour by his moſt endeared favour and Princely reſpects thereunto, ſtudying with all his power and prudence to advance this College to be the Pillar, yea, the ſtanding and living Monument of his flouriſhing Fame and deſerved Glory. But the Lord made and

found

found him fully ripe for his Celeſtial Throne; that he might make Your Bleſſed Father (the Mirrour of Princes) moſt fit to ſway the Scepter of theſe Kingdoms, whoſe Princely Affections and Commands were full of integrity for the Compleating of this Seat and Nurſe of Learning and Truth. Now, if Your *Majeſty* ſhall be pleaſed in regard of this, with the aforeſaid reſpects, to eſpouſe this College, and to meditate the perfecting of it, for the moſt Bleſſed imployment thereof; oh then, how ſhall the Hearts and Tongues of all Good men (whoſe eyes behold You as moſt Happy, propenſe, and Pretious) bleſſe Your Sacred Self, and multiply their delight and moſt holy Prayers in and for You, that from the firſt entring upon Your temporal, You readily Contemplate to make this Your eternal Praiſe and Dignity? The rather let Your moſt Admired *Majeſty* humbly be beſeeched to ſet Your Kingly Countenance on this Deſign of ſo much weight and worth, for that the *King of Kings* hath in his amazing and aſtoniſhing way of never-to-be-forgotten Mercy, now at length, like *Noah's* Dove, returned You without Gall (in all gracious Clemency) with an Olive hopefull branch of

long-deſired and bleſſed Peace into the Ark of our moſt happy Church and State; where, let the High and Lofty One ever delight in and over Your *Majeſty* to doe You good, with the Richeſt and Choiceſt Bleſsings of this and the next life poured out both into and upon Your gracious Heart and Head. And the Lord grant that You may be Crowned with the Glory of a long, proſperous, and uninterrupted Reign over us, That holy Truth and Peace being perfected, You may ſo have the Heavenly and eternal Kingdom begun in You, which is

The utmoſt flame of the zeal of the moſt holy and hearty Prayer of the humbleſt of

Your *Majeſties* liege Subjects,

JOHN DARLEY.

THE

THE EPISTLE
TO THE
READER.

IF thou ſhalt wonder that a Man ſo near his grave, and withall ſo far from Chelſey, ſhould labour to revive and give a Reſurrection to a Deſign ſo long buried in its duſt; let me then aſſure thee, it is not from any hope or deſire of ſelf-preferment in this World, being daily about to ſtrike ſaile, and run my aged, weak, and infirm veſſel into the harbour of Common (but ſure) Reſt. Nor is it from any Corrupt Principle of vain-Glory and applauſe. That were to leave my ſpirit in the greateſt darkneſs, by ſinning againſt the clear Light of Knowledge taught in the Princely Preacher, Prov. 25.27. For Men to ſearch their own Glory, is no Glory. But forasmuch as ſome broken thoughts upon this Subject had for ſundry years laſt paſt lyen by me, which were peruſed by ſome of my Judicious Friends and Faithfull fellow-Labourers in the Goſpel, after a review, they exhorted me to print my Schedules and papers in theſe Halcyon-times (and to truſt the Lord with Iſſues, who can make this good work ſo Joyfully begun, yet to flouriſh for Sion's higher Riſe, and Babylon's deeper Ruine.) Which I have done, not

ſo much in full hope of effecting what I would, as being unwilling to refuſe them, and deſirous of making tryall: for I had rather (as Peter du Moulin *once ſaid) that Godly and Learned men ſhould find in me want of Prudence, then accuſe me of Negligence. Beſides, ſome Worthies having gone before me in this way, I was thereby further perſwaded to caſt my Mite into their treaſury, that they might be thankfully remembred by me, and diligently followed by others. Again, that which did ſet a little ſharper Edge on my willingneſs herein was, that I might take an occaſion to clear the innocency of* Dr Feately, *(the late Provoſt of* Chelſey *College, and one that is honoured in his duſt for his known Vertues, eminent Piety, abundant Learning, and Labours) ſomewhat blotted by* Dr Fuller's *pen, proceeding rather (in my Judgment of Charity) from an Error in his Judgment, then Will. But that which principally moved me was, a clear perſwaſion of heart, how much the perfecting and compleating of this College would contribute Glory to God, Honour to the true Religion, encouragement to Learning and Learned men in every Age; what invincible help and aſſiſtance it might afford our Gracious* King *and his Royal Succeſſors againſt the many ſubtil and unwearied Adverſaries of Chriſt's Kingdom, Goſpel, Faith, Doctrine, and holy Diſcipline;*

Diſcipline; laſtly, what chearfull and beautifull light of divine and heavenly knowledge, what ſoul-reviving and refreſhing ſatisfaction the Lords People in theſe three Nations (yea, in all the world) continually in every Age and Condition might receive from the Studies, Diſputations, and Writings of ſuch eminently-qualified Perſons, as ought to have been choſen into the Orthodox Society and Learned Fellowſhip of this College, ſo richly provided for, and happily accommodated with encouragements of every kind. Prolixity muſt be avoided: I therefore reine in, imploring the choiceſt Bleſſings of Heaven upon my Dear Sovereign, *his Royal Relations, and Great Councel, that* the work of Righteouſneſs *may be* Peace, *and the effect of Righteouſneſs Quietneſs and Aſſurance in our Land. Now the Great Counſellor give thee (Good Reader) peace, and underſtanding in all things, and that by all Means.*

Which is the Prayer of the unworthieſt of thoſe that ſerve thee in the Faith,

JOHN DARLEY.

Erratum.

Pag. 7. lin. 3. (*for*, read (*but*.

THE GLORY OF *CHELSEY* COLLEGE REVIVED.

I Shall not by any needleſs flouriſh of my own words begin this Treatiſe of CHELSEY College, but Firſt, deliver the diſert words of the Act of Parliament made in the ſeventh year of King *James* of Bleſſed Memory in the behalf of the ſame College; as alſo a Declaration publiſhed by Authority in the year 1616. concerning the Reaſons that moved his Majeſty and the State to erect the ſame (God aſſiſting me) as I find it diligently Collected and extracted to my hand by the Author of the moſt Remarkable Monuments of *London* and the Precincts thereof: Then, Secondly, give you Biſhop *Hall's* Judgement and Recommendation, with Dr. *Fuller* his more ſpecial report of it; as alſo Mr. *Baxter's* Inſtigation for it, and Grounds of the Neceſſity of prudent proviſion of Able and adequate Men for the work: And ſo I ſhall in the Concluſion adde ſomething concerning Dr. *Sutcliffe* his being the firſt Mover (under God) to advance the deſign in this beginning of the Embryo that it now appears in. Thirdly, I ſhall intimate the Obſtructions and

Impediments of it: Fourthly, adjoin ſome prevalent Motives for the Renewing, or rather the reviving of the Deſign to it's original intended perfection: Fifthly, ſtop the mouth of the chiefer Objections againſt it: Sixthly, propoſe the means (though in theſe hard and Exhauſted times) to compleat it: Laſtly, conclude with prayer for *Grace, Grace unto it.*

Firſt, The Abſtract of the Act runs thus:

Whereas his Majeſty, of his Royal and zealous Care for the defence of true Religion now eſtabliſhed within this Realm of England, *and for the Refuting of Errors and Hereſies repugnant to the ſame, hath been graciouſly pleaſed by his Letters Patents under the Great Seal of* England, *to found a College in* Chelſey *near* London, *and therein to place certain Learned Divines, and to incorporate the ſame by the Name of the Provoſt and Fellows of the College of King* James *in* Chelſey, *of the foundation of the ſame* James *King of* England; *and hath of his moſt gracious Goodneſs and Bounty not only endowed the ſame with certain Lands, Privileges and Immunities, but hath alſo, for their further Maintenance and ſuſtentation, given unto them a Capacity and Ability to receive and take from his Majeſty, or any of his Loving Subjects, any Lands, Tenements, Hereditaments, Gifts, Benefits and Profits whatſoever, not exceeding in the whole the yearly value of three thouſand pounds, as in and by the ſaid Letters Patents doth more at large appear: And whereas alſo it is manifeſt and evident, that the bringing in of ſuch ſtreams of Running water to the City of* London *is very convenient, neceſſary and profitable, as well for the private uſe of ſuch as ſhall rent the ſame, for the help of cleanſing the ſaid City in the time of ſickneſs, and preſerving the ſame againſt all ſuddain Adventures of fire, &c. whereby they had the free Grant of and for draining the field and Mariſhes between the Bridge called* Lock-bridge *in or near the pariſh of* Hackney *in the County of* Middleſex, *and the Bridge called* Bow-bridge *at* Stratford-Bow, *in the pariſh of* Stepney *in the ſaid County, &c.*

Which by reaſon of the Ample Grant, may ſeem to be a Royal

Royal Privilege indeed; yet by reaſon of the vaſt Labour and Coſt, not only of digging and trenching, but of buying leave of the owners of the grounds, fields and limitations, may ſeem (with Reverence be it ſpoken, and regard had to Clergymen not verſed in ſuch Affairs) not only like that in *Holland*, but ſomewhat reſembling that of *Hercules* his Labour of cleanſing *Augeas* his ſtable, wherein 3000 Oxen ſo long were tyed up, by drawing the River *Alpheus* to run through it. When I conſider the many Proviſions in that Grant, it appears ſomewhat like the Arduouſneſs of their task and undertaking. Notwithſtanding Chriſtian duty ought (eſpecially when back'd with ſo many advantageous incouragements) to ſwallow up greater difficulty. It is the moſt holy exhortation Jude 3. *Earneſtly to contend for the Faith once delivered to the Saints.* And it is the delight of the Holy One, to behold his enabled Servants ſtudying and labouring to ridd the Land of the immenſe Dunghill of Errors and Hereſies; which is not for every hand that can make of Scripture fine Poſies in Preaching, but are too tender to pluck up or thruſt away *thorns*: this can be done only by *men fenced with Iron, and the ſtaffe of a ſpeare*, 2 Sam. 23. 6, 7. And this above all is now (if ever) eſpecially to be looked unto, that the Cauſe of Chriſt be not betrayed and loſt in this Age abounding with ſo many Anti-Chriſtian deceipts.

A brief declaration of the Reaſons that moved his Majeſty and the State to erect a College of Divines and other Learned men at *Chelſey*; together with a Copie of his Majeſties Letters in favour of the ſame, and an Addition of ſome Motives very forceable to excite the zeal of good Chriſtians to a voluntary and liberal Contribution.

Underſtanding by experience that want of Information hath much hindred mens Devotion in Contributing towards the Erection and Donation of Chelſey *College, We have thought it very fit, together with his Majeſties Letters, ſeconded by my Lord Archbiſhop of* Canterbury, *to declare the Reaſons that cauſed this work to be undertaken, and to adde ſuch Motives as we have ſuppoſed may be moſt effectual to give ſatisfaction to his Ma-*

jeſties deſire, and perfection to this Honourable Deſign.

First, It was conſidered, That the Popes Agents travelled Sea and Land, wrote Books in favour of their Faction, deviſed Lyes and Slanders to bring Religion and Profeſſors thereof into hatred, and not ſparing any ſtanding in their way, by falſhood and Treachery oppugned Kings and Princes that could not endure the Popes Tyrannical Government: and to this end, men of ready Wits, good Speech, long Experience and competent Learning, have been maintained in Colleges, furniſhed with Books, holpen with Counſell and Direction, bound with Laws and Oaths to uphold the Papal Hierarchie and Hereſie, and (which moveth moſt with moſt men) encouraged with great Promiſes and large Rewards: Whereunto albeit private men, pioufly affected, have from time to time oppoſed themſelves; yet becauſe they wanted incouragement to undertake ſo great a labour, Counſels of the Ancients to direct them, Books and Libraries to inſtruct them, Forms of proceedings to keep them in compaſs, and Rewards to maintain them, (thoſe excepted that are due for Eccleſiaſtical Cures) it was further adviſed, That to make a ſufficient defence for the Truth of Religion and Honour of the State, and a ſtrong and continued oppoſition againſt the continued Lyes, Slanders, Errors, Hereſies, Sects, Idolatries, Blaſphemies of our Adverſaries, that it was neceſſary to unite our forces, and to appoint ſpecial men that without other diſtraction might attend the Cauſe of Religion and of the State; being furniſhed with Directions, Inſtructions, Counſels, Books, Preſſes, competent Maintenance, and other neceſſaries.

This then was the reaſon why this College by his Majeſty and the State was firſt deſigned, and a Corporation granted, with large Privileges, viz. That a ſelect number of Divines and others ſhould be gathered together into one body, and united with one form of Laws, and there maintained, who being furniſhed with Books, and directed by men of experience and action, might alwaies be ready to maintain our Chriſtian Faith, to anſwer the Adverſaries Calumniations as wel againſt Religion as the State, to defend the Majeſty of Kings and Princes againſt the Uſurpation of Popes, the Liberty of Chriſtians againſt the yoke of Superſtition, to ſupply the defect of Teaching where Appropriations have devoured Miniſtry, by Teaching and Conference to convince the obſtinate Papiſt

piſt and Atheiſt, and by all means to maintain Truth and diſcover Falſhood.

This is the College commended to his Majeſty, and intended by the State, and eaſie to be perfected, if it pleaſe all true Chriſtians to further it with their help and favour, according to ſome proportion of their means.

His Majeſties Letters directed to my Lord of *Canterbury* follow in theſe words.

Right truſty and welbeloved Counſellor, We greet you well.

Whereas the Enemies of the Goſpel have been forward to write and publiſh Books for confirming of Erroneous Doctrine and impugning the Truth, and now of late ſeem more carefull then before to ſend daily into Our Realms ſuch their Writings, whereby Our loving Subjects, though otherwiſe wel-diſpoſed, may be ſeduced, unleſs ſome remedie thereof ſhould be provided: We, by the advice of Our Councel, have lately granted a Corporation, and given Our allowance for erecting a College at Chelſey, *for learned Divines to be imployed to write (as occaſion ſhall require) for maintaining the Religion profeſſed in Our Kingdoms, and confuting the oppugners thereof. Whereupon Dr* Sutcliffe, *deſigned Provoſt of the ſaid College, hath now humbly ſignified unto Us, that upon divers promiſes of help and aſſiſtance towards the erecting and indowing the ſaid College, he hath at his own Charge begun and well proceeded in the building, as doth ſufficiently appear, by a good part thereof already ſet up in the place appointed for the ſame.*

We therefore, being willing to favour and further ſuch a Work, will and require you to write your Letters to the Biſhops of your Province, ſignifying unto them in Our Name that Our Pleaſure is, they deal with the Clergy and others of their Dioceſe, to give their charitable Benevolence for the perfecting of this good work ſo well begun.

And for the better performance of Our deſire, We have given

order to the ſaid Provoſt and his Aſſociates, to attend you and others unto whom it may appertain, and to certifie Us from time to time of their Proceeding.

Thetford the 5th of *May*, 1616.

Theſe Letters the Lord of *Canterbury*, Archbiſhop, ſendeth abroad to the Biſhops of his Province, and ſecondeth them, in theſe terms.

Now becauſe it is ſo Religious and Pious a work, conducing both to God's Glory and the ſaving of many Souls within this Kingdome, I cannot but wiſh that all devout and well-affected perſons, ſhould by your ſelf and the Preachers in your Dioceſe, as well publickly as otherwiſe, be excited to contribute in ſome meaſure to ſo holy an intendment, now well begun. And although theſe and the like motions have been frequent in theſe latter times: yet let not thoſe whom God hath bleſſed with any wealth be weary of well-doing, that it may not be ſaid, that the Idolatrous and Superſtitious Papiſts be more forward to advance their Falſhood, then we are to maintain God's Truth. Whatſoever is collected, I pray your Lordſhip may be carefully brought in to me; partly, that it paſs not through any defranding hand; partly, that His Majeſty may be acquainted with what is done in this behalfe.

Your Lordſhips very loving Brother,
G. Canterb.

The like Letters are written to my Lord Chancellor, and my Lord Maior of *London*.

So that by this that has been ſaid it muſt manifeſtly appear, that *Chelſey* College has not only King *James* his Majeſties and his firſt full Parliament's and Convocation's (the intire repreſentative body, with the Head of Church and State) but that of the prime Powers and Prudencies of both of them, the Archbiſhops, the Chancellour, and the Lord Maior of *London*, the acclamation of their Energetical Prudence and Zeale.

By theſe Letters it may appear that this College is not an idle Project

Project merely of any private man, but a moſt Pious Work, projected, or rather approved and applauded, by the King and State (for Dr *Sutcliffe* muſt have the eternal Honour, in that his moſt pious and ſedulous wiſdome moved the firſt ſtone, as from God, about it;) and that all that profeſs Religion, and deſire the continuance and advancement thereof, yea, all that honour his Majeſty, and wiſh the proſperity of the State, and deſire the increaſe of Learning, have Intereſt therein, and I hope ſhall receive comfort, content and good ſatisfaction by the ſame, if they put their hands and hearts unto it.

Being then ſuch a work of Piety, for the maintenance of true Religion, who can be accounted truly Pious and Religious, and yet yield no help to advance it? Being a Project to maintain the honour of the State, what good Subject will not contribute to ſet forward this Project? But to touch only the point of Gods Honour, let us remember the words of the Wiſe man, *Honour the Lord with thy ſubſtance*: let us alſo conſider what the Lord himſelf ſaith, *Them that honour me, I will honour; and they that deſpiſe me, ſhall be deſpiſed.* Now who can ſay that he honoureth God, that ſuffereth him by Idolatry, Superſtition, Blaſphemy, to be diſhonoured, and will give nothing to ſuppreſs *Baal's* Prieſts, but is content that the Pope be worſhipped like the Idol *Bel*? Can God's Honour ſtand with the Superſtition, Hereſie, Idolatry and Blaſphemy of Papiſts, and the Prophaneneſs of Atheiſts? It is not ſufficient for true Chriſtians to profeſs true Religion, but they muſt with zeal maintain it, and with heart abhor, and with hand ſuppreſs Idolatry and Superſtition. *Who will riſe up with me againſt the wicked?* ſaith the Prophet. And *Pſal.* 139. 21. he ſaith, he *hated thoſe that hated the Lord, with a perfect hatred.* The Law *Deut.* 13. is direct againſt ſuch as intice us to ſerve other Gods: our eye may not pitty them, nor may we ſhew mercy unto them; no although they be our brothers, our wives that lye in our boſoms.

Prov. 3. 9.

1 Sam. 2. 30.

Pſal. 94. 16.

An odious thing alſo it is either to ſuffer Truth to be ſuppreſſed, or Lyes to be received. St. *Auguſtine*, in his Epiſtle *ad Caſulanum*, ſaith, it is a foul Fault to hide Truth, as well as to tell Lyes: *Uterque reus eſt, & qui veritatem occultat, & qui mendacium dicit* *Chryſoſtome* Hom. 25. in *Matth.* doth charge him

him to be a traitor to Truth, that dares not boldly utter it, to defend it. *Non ille ſolum eſt proditor veritatis, qui veritatem tranſgrediens, pro veritate mendacium loquitur; ſed etiam qui non liberè veritatem pronuntiat, quam pronuntiare tenetur, aut non liberè veritatem defendit, quam liberè defendere convenit.*

Some ſuppoſe that Chriſtianity and Popery may ſtand together, and themſelves as Newters ſtand between both, or as Mediators would reconcile both. But can Chriſt be reconciled to Antichriſt? *There is no Concord between Chriſt and Belial* (ſaith the Apoſtle) 2 *Cor.* 6. 15, 16. Upon which place Dr. *Featly's* Paraphraſe is here fitly to be inſerted. "Mark the Apoſtles "Gradation (ſaith he) *What fellowſhip hath Righteouſneſs* "*with unrighteouſneſs? What Communion hath Light with* "*darkneſs?* and laſtly, *what Concord hath Chriſt with Belial?* "No more agreement may we have, who are temples of the "Living God, with Idols. There is great oppoſition between "Righteouſneſs and unrighteouſneſs, greater between Light "and darkneſs, greateſt of all between Chriſt and *Belial.* "Righteouſneſs and unrighteouſneſs, the one being a Vertue "and the other a Vice, are oppoſed contrarily; but Light and "darkneſs privatively, which is a greater oppoſition: but Chriſt "and *Belial* contradictorily, which is the greateſt of all. Righ- "teouſneſs and unrighteouſneſs ſo oppoſite, as that they cannot "ſubſiſt in the ſame Soul; Light and darkneſs ſo oppoſite, as "that they cannot ſubſiſt in the ſame room; Chriſt and *Belial* "ſo oppoſite, as that they cannot ſubſiſt in the ſame heaven. "Righteouſneſs fighteth with unrighteouſneſs whereſoever it "meeteth with it, *Gal.* 5. 17. But Light doth more, it preſent- "ly baniſheth darkneſs. But Chriſt doth yet more, he utterly "confoundeth *Belial.* So true Religion not only fighteth with "all Hereſie and Superſtition whereſoever it meeteth with it, "but baniſheth it, and in the end confoundeth it." Dr. *Featly Verum. Rom.* p. 156. No Toleration then of falſe and true Religion together (no more then truce *of the Dogg and the Hyæna*, Eccluſ. 13. 18.) No halting, no halfing between God and *Baal*, no ſodering of Religion; no pulling of *Rome* to Proteſtancy, no more then the Fiſher's pulling the Rock to his Boate, who

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the more he pulls, the more he brings his Boate to the Rock. The Biſhop of the Church of *Pergamus* was reproved for ſuffering them that taught the doctrine of *Balaam*, and the Biſhop of *Thyatira* for permitting *Jezabel* to teach and to deceive the people. And ſhall the Church of *England* any longer ſuffer the *Romiſh Balaamites*, the falſe Prieſts of *Baal* (maintained by the *Romiſh Jezabel* and her Conſorts) to ſeduce God's people? The falſe Prieſts of *Bel* uſed all Arts and cunning practices to deceive, and now will not ſuffer any Religion but that of their God *Bel*, the Pope. And ſhall not true Chriſtians uſe equal diligence to maintain holy Truth, moſt pure Proteſtant, holy and ſaving Truth, and ſuppreſs Popery, and all other Idolatrous and falſe Religions? *Ingemui (fateor)* (ſaith *Hierome*) *minus nobis ineſſe voluntatis ad propugnandum veritatem, quàm ineſt illis cupiditas ad inculcandum mendacium.* I ſighed (ſaith he) ſeeing leſs deſire in us to defend Truth, then in our Adverſaries to maintain Lies. Are not here motives of moment enough to be mighty with any that have any true tender Conſcience, more then to perſwade them, even to make them zealous after the Work? Yet there is added more yet moving ones, as followeth.

The College being erected then for the maintenance of Truth and God's true Service, and for a reſolute oppoſition againſt Errors and falſe worſhip of God, it cannot but pleaſe God and content godly men, if it be help'd onward. The ſame alſo will be a means to increaſe Learning, and prevent the dangers of places haunted with the ſpirits of Antichriſt, the Jeſuits and Maſs-Prieſts; and therefore cannot chuſe but be well accepted of all that either deſire a learned Miniſtry, or love Learning. Finally, ſeeing the Church hath received no greater diſhonour by any then by inſufficient and unlearned Church-men, I hope this may be a means to recover ſome part of their loſt Honour.

Wherefore, whether we regard the Service of God, or the Honour we owe unto the *King*, or the love we bear unto our Country and State, and above all, that which *omnes omnium complectitur charitates*, the Piety to our Church, let us not ſhew our ſelves ſparing and backward in yielding our aid to ſet forward a Work ſo religious and profitable for the Church, ſo honourable for the State, ſo neceſſary in regard of our Adverſa-

ries Malice, and the defects and diſcouragement of our own Forces. Other Collections have been either for private perſons, or Strangers, or places remote, or matters concerning ſome particular occaſions: This concerns a general good, and toucheth every man both in Honour and Conſcience. Heretofore we have endeavoured to maintain Religion, and favour others abroad: let us not therefore now neglect our ſelves, and our own honour and profit and neceſſary ſervice at home. Neither let any man think it ſtrange, that a work of ſuch greatneſs ſhould be advanced by this weak means; or that a Project ſo neceſſary ſhould proceed ſo ſlowly. Almighty God, albeit ſufficient, yet would have his own Tabernacle built by the voluntary Offerings of his own people. *Speak* (ſaith he to *Moſes* Exod. 25. 1, 2, &c.) *to the children of Iſrael, that they bring me an offering of every man, whoſe heart giveth it freely:* and Exod. 36. 3. there it followeth, *they brought* ſtill *unto Moſes free gifts every morning*, and they ceaſed not till they were ſtayed from offering. King *Solomon* likewiſe was greatly holpen in the building of the Temple by the contribution of his Subjects, as appeareth by the words of Scripture, 1 *Chron.* 29. 6, 7. Further, by voluntary Offerings and Contributions the Temple was repaired by *Joaſh*, 2 *Kings* 12. and by *Joſiah* 2 *Chron.* 34. And this has been the uſe and practice of ancient times, in building and endowing moſt famous Churches, Colleges, Schools, and other monuments of Religion and Learning, both in our own and other Countries. Our Adverſaries by this courſe have had means to build many Monaſteries, Colleges and Schools, for their *Jeſuits* and Friers, as propugnacles of Superſtition, Hereſie and Idolatry, and Antichriſt his Tyranny, to uphold and make good their own Corruptions in Religion, and Uſurpations upon the Magiſtrates Government, and every Chriſtian mans Liberty. And this have they done not only in *Europe*, but alſo in the *Indies*; and not only one in every Kingdom, but in ſome States divers, and almoſt in every City one. And ſhall not our flouriſhing Kingdom build and endow one College for the maintenance of God's true Service, and the Honour of the whole State? It were a diſhonour to our Nation, and the whole Church and State, to think the contrary.

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The work hath (we confeſs) hitherto proceeded ſlowly; and no marvell, ſeeing great works are not eaſily atchieved. *Noah's* Arke, God's Tabernacle and Temple, and famous Schools and Colleges, albeit founded by Kings and great men, were long in building: and do we wonder that this College is not yet finiſhed? Further, it pleaſed God to deprive us of Prince *Henry*, our principal hope, and the chief Author of this Deſigne. Laſtly, who knoweth whether God hath appointed theſe weak Means to ſet forward a great Work, that his Power in our Weakneſs might have the whole Glory?

Let us therefore (good Brethren and Country-men, yea Chriſtians) hearken willingly to his Majeſties motion, and readily follow his Example: Let it appear by our Bounty, how bleſſedly zealous we are to maintain the everlaſting Truth, and to root out Error and Idolatry: Let us by effects declare how ſtudious we are to doe good works, and to advance God's and our Churches honour. They that have much may give of their abundance; the reſt, according to the meaſure of their means: God as well accepteth of the widows mite and poor mans good will, as of the rich mans treaſure.

If we honour God with our ſubſtance, he will honour us, and increaſe our ſubſtance: if we build an houſe for the maintenance of his Truth, that it may continue in our Poſterity, God will build us an houſe, reſtore it to us, and double it to our Poſterity. *Abraham* by offering his ſonne to God, was made a *Father* to many Sons, yea and *of many Nations*. And *Solomon*, that ſhewed his Royal magnificence in building God a Temple, *in Honour and Riches paſſed all other Kings*, 1 Kings 3. 13. How can we excuſe our ſelves at the laſt day, if we now deny God a ſmall Offering, who daily offereth unto us many Graces, and giveth to us all good things that we poſſeſs? Pſal. 68. 9, 10. Yea, our ſouls are a ſacrifice due unto him, 1 Cor. 6. 20. and Rom. 12. 1. And then much more our external things. And therefore no Chriſtian may deny to him an offering out of his wordly goods, if God's ſervice (for God's members and Church) require it. That in 1 Theſ. 5. 23. and, indeed, whatſoever it is that we have, more or leſs, is God's; and whatſoever we give, we give unto God but of his own, which he

hath firſt given unto us, 1 Chron. 29. 14. For *all that is in heaven and earth is his.* For *the Lords is the Kingdome, and he is to be exalted as head above all. Both riches and honour come of him, and he reigneth over all, and in his hand is power and might, and in his hand it is to make great and to give ſtrength unto all,* 1 Chron. 29. 11, 12.

As for thoſe that draw back in this his Service, and refuſe to concur in promoting God's Honour, let them marke the words of our Saviour, *Matth.* 12. 30. *He that is not with me is againſt me:* and the Curſe of the Angel on the people of *Meroz, Curſe ye Meroz (ſaith the Angel) for they came not up to help the Lord.*

But we hope we ſhall not need many more words, to move them that are (already) ſo well perſwaded, nor perſwade men that in Religion and Devotion are ſo forward, who know and take to heart that ſevere increpation of the Prophet *Eſay* 32. 6, 7, 8. againſt the evil-eyed, hard-hearted, faſt-handed Churle, and vile man; but withall, *that the liberal deviſeth liberal things, and by liberal things* (eſpecially in this kind) *he ſhall ſtand*: for *he ſowes unto the ſpirit* Gal. 6. 8. to *reap life everlaſting.*

It is the duty of good Chriſtians to advance God's Honour, and repreſs Superſtition, Hereſie, Idolatry, Blaſphemy. It is the office of good Subjects to defend the Honour of the State againſt the Sycophancies of *Engliſh* Fugitives, and the ſecret practices of foreign Enemies their adherents. The Adverſaries uſing all their skill, and joyning their forces againſt Religion and the State; it behoveth us likewiſe to unite our forces, and to joyn in Conſultation how to reſiſt them. This Common buſineſs requireth Common help; the practice of our Adverſaries provokes us to uſe ſpeed; and there is too much precious time already let run in waſte, almoſt, if not altogether, or more then full forty years, from the firſt Commencement. And ſince the Work has been let lye abſolutely dormant, if not dead, what tares of Hereſies of all ſorts has the Vigilant and indefatigable envious man ſown and fomented, as in the field of the ſluggard? ſo as there is nothing appearing but Camelions of monſtrous uncouth Errors.

The Quality of the work, being for the defence of true

[pure]

[pure] Religion, and the State, will move any (whoſe heart is not hardned and leavened in errors) chearfully to give: For whoſoever ſhall give, ſhall receive of God a full reward in this Life, and when they dye, their works ſhall follow them; and then whatſoever they have ſown in righteouſneſs on earth, that ſhall they reap in heaven in mercy; whatſoever they contributed to God's work on earth, they ſhall be rewarded in heaven, meaſure heaped together and running over into their boſomes.

Wherefore recommending the College of *Chelſey* to every Religious Chriſtians devout thoughts, we ceaſe further to preſs them, but only deſire them, in the words of St *Paul*, reſpectively to the excellency of this good deed, in advancing and laying out themſelves, to advance this College; *Whatſoever things are true, whatſoever things are pure, whatſoever things are honeſt, and lovely, and of good report; If there be any vertue, any praiſe, think upon theſe things*, Phil. 4. 8.

Laſtly, for ſatisfaction of thoſe that deſire to know why this College is erected at *Chelſey*, and not in one of the Univerſities, this we thought fit to add; That this place was thought fitteſt to receive directions from our Superiours, to conſult with men of beſt experience, to obtain intelligence from foreigne parts, to print books and to diſperſe them, and laſtly, to obtain the favour of the State and City. Farther, hereby as all emulation may be avoided, ſo the help of both the Univerſities may as well be had by intercourſe, as if the College ſtood in either of the Univerſities. Thus all things now ſtand, God bleſs the proceeding of this College, &c. and give Grace, Grace unto it.

Thus have you (by the Author of the remarkable Monuments of, and in, and about *London*) a juſt and full Narrative of *Chelſey* College in the Conſtitution, Cauſe moving and promoving, ſovereign care and ſollicitation, the uſe and ends of it, with ſome fair and forward Proviſion for it, and great and gracious motives of perſwaſion to ſtir up mens hearts to contribute, and that not in a ſparing but liberal way, unto it, and not to let the Gates ſink in the foundation of it, *Lament.* 2. 9. The Affair, not only auſpicated by King *James* his wiſdome, but forwarded by his zealous care in writing unto and calling upon the Archbiſhop, and in *his* writing to the Biſhops, and the Chan-

cellor of *England*, and the Lord Mayor of *London*; as alſo the *Pithananches* of vulgar prudence, either from the grave Archbiſhop himſelf, or ſome one of the Reverend Fellows, as I gather from the latter words of his *goads*, of his *wiſe words*, where he ſaith, that the reaſon of this College it's fitneſs to be more reſpectively at *Chelſey*, is *becauſe of receiving directions from our Superiours*. In which exhortation, even in the whole carriage of it, I appeale unto the Godlieſt Judgements, whether he has not ſpoken as with the tongue not only of men, but as of an Angel of God; ſo that now, *nihil ſupra*.

And yet to him let me joyn or adde another Angel of our Church, Doctor *Joſeph Hall*, ſometimes our Dioceſane Biſhop of *Exceter*, afterwards of *Norwich*, who, upon this Commencing of *Chelſey* College, may well come after and ſecond the buſineſs, as *Nathan* after *Bathſheba*; who in his *Peace-maker* (wherein he moſt truly ſaith, one of the principal means of Peace-making in the Church and State for ever is, by abſolute ſilencing of Schiſmaticks and Hereſies) is pleaſed in his prudence to ſhew and ſay, and ſet down at full his Judgement of this *Chelſey* College, ſuppoſitively, if promoted and perfected, and ſo according to the end proſecuted and adorned, as to be the undoubted and bleſſed means both to purifie Truth, and to ſet up Peace for ever; not Peace alone without Truth, nor Truth alone without Peace, but both Peace and Truth together, as the two Chapiters upon *Solomon*'s two pillars with their carved works, called *Jachim* and *Boaz*, that *Eſtabliſhment*, and this *Strength*, 1 Kings 7. 21. For the moſt reverend Biſhop and Father in God, (as I muſt ever in honour mention him) in that precious piece of his *Peace-maker*, (for which he muſt of future Generations be bleſſed) O that he had not had the fate of *Caſſandra*, to propheſie truth, but not to be believed and obeyed! For upon rich grounds, his divinely-illuminated heart, foreſeeing the Calamities which turbulent ſpirits in malecontents would bring by ſtorm, through Civil Warrs and inteſtine Contentions, bethought himſelf (as a true *Prometheus*) of this Remedy, ſhewed to K. *James* and to his Parliament, (whilſt God's Good Spirit was with them and in them, and before he ſuffered the Evil ſpirit, the foul and Rebellious

ſpirit,

ſpirit, to poſſeſs the hearts of *Belials*, to open the poſtern to act his horrid deeds of darkneſs.) He foreſeeing (I ſay) yea preſuming, that if the deſign of *Chelſey* College had been advanced into a forwardneſs, and faithfully effected, ſo as to have made choice of and placed theſe 20 Colleagues, with two Hiſtorians, ſworn to defend the publick profeſſed Truth of our Church, according to the Articles, they might have effected ſo much by their wiſdome, as with a *Caduceus* to have ſtilled the furious ſpirits of very many bad ones, and ſo charmed them to have worſhipped the bleſſed Peace of God, and ſo prevented a world of Blood, Miſchief and Confuſion and Miſery, and ſtill peſtilent Conſpiracies, to ſouls as well as bodies on all ſides, that we might have enjoyed to this day the bleſſed of the Lord, and ſo only have fed and feaſted with the banquet of the Peace of the kingdom of God in our Conſciences, and they have had all their Donatives and Honours bleſſed unto them: The Biſhop repreſenteth his Judgement (reſpectively about *Chelſey* College) thus.

"It is Great pitty (ſaith he) that the late *Chelſeyan* Pro-
"ject was ſuffered ſo foully to fall to the ground; whereof had
"not the Judicious *King* ſeen that great uſe might have been
"made of it, he had not condeſcended to ſo gracious Privileges
"as his Majeſty was pleaſed to inrich it withall.

"The wiſe and Learned *Prince* well obſerved how great an
"advantage our Adverſaries have of us in this kind, who come
"with conjoined forces (on every ſide being ready to be in-
"gruent upon us with preparations, as flood-gates ſet open and
"inlarged) whilſt we ſtand upon ſingle reſiſtance. And there-
"fore, without a marvellous providence of Almighty God,
"we might have verified the old word, *Dum ſinguli pugnant,*
"*univerſi vincuntur.* Bleſſed be God, the world hath had
"ample proof of ſingle (yet ſingularly) learned Champions,
"and ſeen and heard ſuch learned Advocates to plead for the
"Proteſtant Profeſſion, ſuch *Stephens*, ſuch *Jewells*, ſuch *Mor-*
"*tons*, ſuch *Fields*, *Whites*, *Abbotts*, *Reynolds*, *Featlyes*; who
(that is *Featly* eſpecially) alone, as in ſingle duell, incountred abroad in *France*, Dr *Bagſhaw* and *Smith*, and at home in *England*, alone alſo ſuſtained and incountred *Fiſher*, *Sweete*, *Eagle-*
ſtone,

ſtone, *Everard*, *Muskett*, and ever came off from all *intaminatis honoribus*: as alſo Univerſity Profeſſors, *Peter Martyr*, *Holland*, *Prideaux*, *Whitakers*, *Collins*; ſo as one has been able, in Spiritual Polemicks, to reſiſt a thouſand.

"But if theſe heads and hands have been ſo powerfull, what "would they have done if united together? *Ne Hercules* "*contra eorum Duos.* Certainly none of theſe upſtarts, perni- "cious, prodigious late Hereſies, would have ſtood before "them, [For the Aſſociating Divines of the Province of *London*, in their teſtimony to the Truth of *Jeſus*, in detecting and deteſting the Errors and Hereſies, have given them their deadly wound] "nor have breathed ſo long under their hands, to "have brought ſuch Diſturbances [yea ſuch Diſtractions, Schiſms, Factions, Diviſions, as of late we have ſeen to have crept in, with their infeſtings amongſt us, and to be lamented, if not poſſible by ſingle hands to be amoliated, making our preſent *England* an *Africa* Scene of new Heretical ſwarming Monſters, threatning an helliſh *Chaos* of Libertiniſme, Licentiouſneſs, &c. But yet (if *Chelſey* College find favour) I hope that *Rome*'s word of hope, for all their inſulting, may never be found to be verified upon us: *I will ſet (and men ſhall ſee it) the Egyptians againſt the Egyptians*; that is (ſay they) the *Proteſtants* againſt the *Proteſtants*, the *Lutherans* againſt the *Calviniſts*; as Biſhop *Morton* reports it, and *Breerly* has ſeemed to have done it; as Biſhop *Morton* (I ſay) in his *Catholick Appeale* to *Breerly* the Prieſt in his *Proteſtants Plea.*]

"But if we may not be ſo happy to ſee ſuch a ſure eſtabliſh- "ed Preſervation of holy Truth and Peace, *Zach.* 8. 16, 19. "(as our *Palladium*, or holy Arke, which will keep us ſafe unto "Salvation, ſo long as we keep it) it will be requiſite yet, that "order be taken, that none may be allowed to enter into the "liſts to maintain the Combat with Heretical ſeducers, but thoſe "who (upon egregious experiment) are approved Champions. "For certainly there cannot be a greater advantage to prevalen- "cy of Error, then a weak oppugnation. I remember S^t *Au-* "*ſtine* profeſſes in his *Manicheiſm*, this was it that heartned "him, that he met with feeble Opponents, and ſuch as his nim- "ble wit was able eaſily to overturn. When therefore any

"over-

" overbold Champion ſhall ſtep forth, and caſt down his Gaunt-
" let in defiance of Truth, it is fit that he be incountred with
" an Aſſailant that hath brawn in his Arms and marrow in his
" bones; [and holy ſpirit in his head and heart] not with ſome
" weak and wearyiſh Combatant, whoſe heart may be, as
" his hand is, feeble, and ſo may rather betray the better
" Cauſe with an imprudent and impotent managing.

Now this ſtrong plea for *Chelſey* College thus far having ſo much Sanctuary-weight in it and witneſs for it, I need not adde any graine more to it, for it will hold certainly currant in the ballance of ſanctified Judgment, ſo that it will be vanity to draw a line after *Protogenes*. But yet further, for the eſtabliſhing your Judgments and the attracting of your Affections, in the third place (for *A threefold cord is not eaſily broken*; and, *Under the mouth of three witneſſes ſhall every word be eſtabliſhed*, 2 Cor. 13. 1.) let me produce the venerable Relation and Judgement of one who may be well called a *Chryſoſtome*, and ſo be joyned with a Biſhop, that is, Dr *Thomas Fuller*, out of his Church-Hiſtory.

" This College was intended (ſaith he) for a ſpiritual Gari-
" ſon [of Stationary Church-Champions] with a Magazine
" of books to that purpoſe [as a well-furniſhed Armory] where
" learned Divines ſhould ſtudy, and write in maintenance of all
" Controverſies againſt the Papiſts [the grand Wolves, and
alſo againſt the ſubſerving Hereſies of the little Foxes.] " In-
" deed the *Romaniſts* in this may riſe up and condemn thoſe of
" the Proteſtant Profeſſion: for as *Solomon* uſed not his Milita-
" ry men for any ſervile work in building the Temple, whereof
" the text aſſigneth the reaſon, *For they were men of war*:
" ſo the *Romiſh* Church does not burden their Profeſſors with
" Preaching, or any Parochial incumbrances, but reſerves them
" only for Polemical exerciſes and ſtudies; whereas in *Eng-*
" *land* the ſame man Reads, Preaches, Catechiſes, Diſputes,
" delivers Sacraments, &c. ſo that were it not for God's mar-
" vellous bleſſings on our ſtudies, and the infinite odds of
" truth on our ſide, it were (in humane probability) impoſſible
" that we ſhould hold up the bucklers againſt them.

And further, this College was further intended to be Acted

" with 20 choicer School-divines, and to have amongst them " two able and prudent Historians, to be maintained in this " College, faithfully and learnedly to record and publish all " memorable passages in Church and Commonwealth.

And further, this College or Corporation was to consist of such a competent and steady number of Divines, as I said before, at least 20. And let us hear Dr *Fuller*'s going on still, to furnish us with the first List of the first *Heroes* who engaged themselves to be on the Frontiers, our *Scipios* & *Fulmina belli*.

1. *Matthew Sutcliffe*, Deane of *Exceter*, Provost, and Promoter of this College, a man worthy to be Captain, because a Champion, whose skill as well as zeal, whose Art as well as heart, adorned him with Prudence as well as spirit.
2. *John Overall* Deane of *Pauls*.
3. *Thomas Morton* Deane of *Wincheſter*.
4. *Richard Field* Deane of *Glouceſter*.
5. *Robert Abbott*.
6. *John Spencer*.
7. *Miles Smith*.
8. *William Covett*.
9. *John Howſon*.
10. *John Layfield*.
11. *Benjamin Carrier*.
12. *Martin Fotherby*.
13. *John Boys*.
14. *Richard Brett*.
15. *Peter Lilly*.
16. *Francis Burley*.

} Doctors of Divinity.

17. *William Hellier* Archdeacon of *Barnſtable*.
18. *John White* Fellow of *Mancheſter* College.
19. *William Cambden* Clarenceaux
20. *John Haywood* Doctor of Law

} Hiſtorians.

" Loe here (ſaith Dr *Fuller*) none who were actual Bi- " ſhops were capable of places in this College, and when ſome " of theſe were advanced to Biſhopricks [as Deane *Morton* and Doctor *Abbott*] " and others tranſlated to heaven, King " *James*, by his new Letters patents 1622. *November* 2. ſubſti-

" tuted

"tuted others in their places". And yet ſince ſuch Rapine, and Sacrilegious ſale of Biſhops Revenues has of late been made, ſo as that they are rather Titular then Real Biſhops; this College (if Biſhops in true Chriſtian high magnanimity will ſubmit their necks to this yoak of Chriſt, and what can be more honourable?) may beſt fit and be ordained for ſuch a Patriarchy of Biſhops, as a *Jericho*, till their beards be grown, and their garments be repaired. For *Jericho* was not only the City of Palm-trees, but the City, and the great School, yea the College, of, and for Prophets; whereof the two great Prophets (that were in their time called the *Chariots and horſemen of Iſrael*) were the heads, having younger Prophets under them, 2 *Kings* 4. 38. O that by their ſuperintending in this School, they might ſhew againſt *Baal*'s Prophets the ſpirit of *Eliah* and *Eliſha* doubled upon them! In which College of *Iericho Eliſha* ſucceeded *Eliah*, as Father of the ſonnes of the Prophets; healing both their City fountain, and their College common Pot of infected pottage, and multiplying the loaves of barley. So theſe Prophets are fitteſt to heal the Pot of Proteſtants, which is ſo poiſoned with the *Coloqnintida* of the Popiſh wild gourds of Traditions, Falſhoods, and corrupting of Scriptures, that there may be no more evil in them, 2 *Kings* 4. 41.

Now to theſe, for the building of their College and their Manſion (as Dr *Fuller* ſaith) "*K. James* gave all the Timber "requiſite thereunto, which was to be fetched out of *Windſor* "Forreſt. And that long range which alone is extant, ſcarce "finiſhed at this day, yet thus the College made, not of free-"ſtone, but of free timber, coſt (O the dearneſs of College "and Church work!) full three thouſand pounds. But (alas!) "what is this piece? not an eighth part to a double Quadrant, "beſides wings on each ſide, as it was intended. If the Ancient "Fathers, which remembred the magnificence of *Solomon's*, "wept at the meanneſs of the ſecond Temple; ſuch muſt needs "be ſad who conſider the diſproportion betwixt what was per-"formed, and what was projected in and about this College [as in the Synopſis of the Model in the Frontiſpice may be obſerved.] "Save that (I confeſs) the deſtruction of beautifull "buildings once really extant, leaves greater impreſſions in

" mens mindes, then the miſcarriages of only intentional ſtru-
" ctures, and the faint *Ideas* of ſuch future things as are ſeriouſ-
" ly propounded, but fail to be effected.

But this College when once the Act was made for it, in pur-
" ſuance thereof, His Majeſty Incorporated the ſaid Foundati-
" on, by the name of *King James his College in Chelſey*; and
" beſtowed upon the ſame by Letters Patents, the Reverſion of
" good Land in *Chelſey*, (then in poſſeſſion of *Charles* Earl of
" *Nottingham*, the leaſe thereof not expiring till thirty years
" hence:) and alſo his Majeſty was pleaſed further to grant his
Letters Patents for a general Collection all over *England* and
Wales, of the free benevolence of the willing people, and the
Biſhops were careſully to urge it: ſo that to go on with, much
monies were gathered; but (ſaies Dr *Fuller*) it was kept in
ſome pockets, and withall wiſheth (as well he might) that
thoſe pockets which yielded not the monies to the right uſe,
might rot, and be broken baggs.

Something I have ſaid before of King *James* his Commen-
dation, and confeſſing Dr *Sutcliffe* his diligence in ſoliciting a-
bout the College work, to put this fair project into a full and
faithfull effect, who (that is, Dr *Sutcliffe*) alſo bequeathed
a good part of his own revenues unto it. And thus may I
echo out the work unto the world, in the Angelical trumpet of
Dr *Fuller*, whoſe expreſſions ſweeter then hony, or any mu-
ſick, thus proclaim and warble it forth.

" Next King *James*, let me place Dr *Matthew Sutcliffe*,
" Deane of *Exceter*; who, though no Prince by birth, ſeems
" little leſs by his bounty to this College. But as a ſubject (*A-*
" *raunah*) gave things as a King to God's ſervice; ſuch was the
" Royal Liberality of Dr *Sutcliffe*, beſtowing on this College
" The Farms of *Kingſtone*, *Hazzard*, *Appleton*, *Kemerland* in the pariſh of *Staverton*, *Harberton*, *Churchſton*, *Stoke-Rivers* All in the County of *Devon*, and put together richly worth 300^li *per annum*.

" Beſides theſe, by his Will dated *November* 1. 1628. he
" bequeathed unto Dr *John Prideaux* and Dr *Clifford*, (the Feof-
" ſees in truſt to ſettle the ſame on the College) the benefit
" of

"of an extent on a Statute of 4000" acknowledged by "Sr *Lewis Steukley*. To all which, as a precious Signet, he gave his Library too, and that no mean one: as alſo Archbiſhop *Bancroft* promiſed his; but neither Archbiſhop *Abbott* nor Archbiſhop *Laud* did part with it. A bountifull benefacti-"on, and the greater, becauſe the Doctor had a daughter, "and ſhe children of her own. And although this endowment "would ſcarce make the Pot of the ſons of the Prophets to "ſeeth; yet what Feaſts would it have made in his private "family, if continued therein? Seeing therefore ſo publick a "mind in ſo private a man, the more the pitty that the good "Doctor was deſerted, *Uriah*-like, ingaged in the front, to "fight theſe battels alone againſt an Army of Difficulties; "which he incountred [or rather took truce with] in this de-"ſign, whilſt ſuch men as were to be the wings retreated from "him, not ſeaſonably ſuccouring and ſeconding him in this Action, to face the Enemy; which Dr *Sutcliffe*, the firſt mover of the firſt fundamental ſtone of this buſineſs, and (as far as in him lay) the Promoter of *Chelſey* College, was in readineſs to doe.

It may well therefore be ſaid of him, as *Paul* ſaid of *Timothy*, There was no man like-minded, who did naturally care for the College, or for the Cauſe of Chriſt and of his Church, as Dr *Sutcliffe* did, in that vigorouſneſs of ſpirit, and energy of zeale, and that erogation of large and wiſe charity, to his power. For all men ſeek, and hugge their own Ape-Cubbs, their own things, the Minervals and reaches of their own braines; and not the Man-child of their labouring Mother the Church, which myſtically is Chriſt and his Cauſe, Rev. 12. 3. the Child of God, whom the dragon waites even in the birth to devour, who yet is to *rule all Nations with a rod of Iron*, and who is *caught up to God*, ver. 5. to his Throne.

Now this *Chelſey* College Project, howſoever maligned and obſtructed in the birth thus long and ſtrongly, (as the beginning of the building of the ſecond Temple was for 40 years, from the firſt year of *Cyrus* to the ſecond year of *Darius*, *Ezra* 4.24.) yet though it hath by the negligence of our ſide, and the Policy and malignancy of the other ſide, been thus treacherouſly impe-

ded and oppugned, we may not think but in it ſelf, and in the approvement and purpoſe of God, it is moſt honourable, and to be advanced in the Lords ſeaſon, and by the men whom he has ordained and ſanctified: and why not at this ſhining inſtant (by raiſing up the ſpirits of the Prophets in the Convocation to ſpeak for it, and by propheſying to promote it?) that the College Adornation may be as *Michael* and his Angels fighting with the Dragon and his Angels, til the Dragon not prevailing, his place may be no more found in the Heaven of our Church, but he be utterly for ever caſt out of it.

Which Impediments and Obſtructions, though they have tended almoſt unto deſtruction (as the Enemies applaud and hugge themſelves, ſaying, Have not our foxes, going up with ſecret and ſubtile Policies and underminings, broken down their ſtone wall? *Nehem.* 4. 3.) yet we muſt and do ſay, as the Church in the Prophet *Micah*'s time, yea the College of this our Church may ſay, *Rejoyce not againſt me, O mine Enemy: though I am let and left to fall, I ſhall ariſe; though I ſit in ſilence and in darkneſs, the Lord ſhall be a light unto me*, &c. Micah 7. 8, 9, 10, 11. And *England* might goe on and ſay, in her late long ſuffering, becauſe of our late long ſinning, and our long not perfecting our General Repentance, *I will bear the Indignation of the Lord, becauſe I have ſinned againſt him; untill he plead my Cauſe, and execute Judgement for me. He will bring me forth to his light, and I ſhall behold his Righteouſneſs.*

But here is yet the great wonder unto many Godly mens hearts, that ſuch a gracious work, in all likelyhood and great probability, of God, and alſo according to the moſt holy way of his Wiſdom, ſo wiſely commenced by Dr *Sutcliffe*, approved and promoted by King *James* and his Parliament, ſo far proceeded in and to ſuch a meaſure, in building and endowing, having by King *James* his Letters Patents ſo much and ſuch Contributions ſo far and fairly advanced, ſhould yet at length, after ſo long expectation, be let fall, and ſinke, and dye, and lye in it's foundation: What might be the cauſe of ſo great a Calamity? to doe, what *Itharus velit*, what the *Roman* Adverſary would have to be done, and that without him, yea and for him too.

Let

Let me here give you the Impediments, firſt in the diſcerning and diſcreetneſs of *Dr Fuller*, who has gathered and expreſſed the Obſtructions, not only in oppreſſing the College by *William* Lord *Mounſon*, but even in the ſuppreſſing it, unto deſperateneſs of never any more emerging or reſurrection, in all humane Judgment, unleſs the Lord, who does great and wonderfull things alone, does give it a joyfull reſurrection. And therefore may you receive them in his own more prudent words.

Firſt, the decay of the College (ſaith he) "is aſcribed to the "large, looſe, and lax nature of it; no one prime perſon (*Sutcliffe* excepted, whoſe ſhoulder ſunk under the weight thereof) zealouſly ingaging therein: King *James* his maintenance "making, or amounting but to little more then Countenance "of the work. Thoſe children will have but thin chapps and "lean cheeks, who have every body (and yet no body) nurſes "unto them.

Secondly, the Decay of the College is to be aſcribed to the "original means of the College, principally founded on "the fluid and inconſtant means (Element unſtable as water) "the Rent of a new River (when made) which at the beſt "(thus imployed) was beheld but as a religious Monopoly. "And ſeeing that deſign took no effect (though afterward "in another Notion and nature it was perfected) no wonder "if the College ſank with the means thereof." For this firſt tender and plot for the College profit was cut off by another allowance of *Middleton*'s plot, of bringing water actually from *Ware* to *Iſlington*, to be conveyed by Pipes through every ſtreet in *London*. And now,

——— Quis virtutem amplectitur ipſam,
Præmia ſi digna juſta negentur ei?

"Thirdly, ſome of the greateſt Prelates (how much ſelf-"ingroſſing is there in all men?) though ſeemingly forward, "yet really remiſs, in the matter: ſuppoſing thoſe Controverſial Divines would be looked upon as the principal Champions of Religion, or more ſerviceable in the Church then themſelves, and haply might therefore acquire Privileges "prejudicial to their Eccleſiaſtical Juriſdiction.

"Fourthly,

" Fourthly, the Jealouſies of the Univerſities, beholding this " deſign with ſuſpicious eyes, as which in proceſs of time might " prove detrimental unto them too.

" Fifthly, the ſuſpicion of ſome Patriots and Commons in " Parliament too, ſuch as carried the keys of Countrey-mens " Coffers under their girdles (may I ſafely report what I heard " from no mean mouths) that this College would be too much " *Courtier*, and that the Divinity (but eſpecially the Hiſtory) " of it would Ἰακωβίζειν, propend too much in favour of King " *James*, and report all things to the diſadvantage of the Sub- " ject: wherefore though the ſaid Patriots in Parliament " countenanced the Act, (as counting it no Policy publickly to " croſs the Project of the then King *James*) yet when retur- " ned home, by their ſuſpicious *Items* and private inſtructions, " they beat off and retarded the peoples Charities thereunto. " The ſame conceived this Foundation ſuperfluous, to keep men " to confute Popiſh Opinions by writings, whilſt the maintai- " ners of them were every where connived at and countenan- " ced, and the penal laws not put in any effectual execution a- " gainſt them.

" Sixthly, its being begun in a bad time, when the world " ſwarmed with a world of prowling Projectors and neceſſi- " tous Courtiers, contriving all waies to get Monies. We know, " that even honeſt perſons (if ſtrangers and caſually coming " along in the company of thoſe that are bad) contract a ſuſ- " picion of guilt to themſelves, in the opinions of thoſe to " whom they are unknown. And it was the unhappineſs of this " innocent College, yea the uſefull good deſign of it, that it ap- " peared in a time when ſo many Monopolies were on foot." But was not Chriſt himſelf prejudiced for being with Publicans? So ſad a thing it is, not to diſcern things that are excellent, and to diſtinguiſh the Inſtruments.

To all this, ſeventhly, may be added the Papiſts their conjuring up again their Project for Toleration (by their great potent Patrons, eſpecially *Henry* Earl of *Northampton*, ſo mainly for the bringing in of that *Trojan* Horſe) to be introduced to be ſtationary amongſt us, partly becauſe *Chelſey* College was not advanced, (but rather kept under Hatches, for

Non

Non progredi eſt regredi) and partly becauſe of King *James* his Age, and Fears, which then were moſt awakened and revived in him, and inhaunced, and meeting him in every way, *Eccleſ.* 12. 5. yea more created; and partly becauſe of the Popiſh Intereſt which was got on high, near at him, re-inforcing their Petition for Toleration ſo far as that (in effect) it was ſaid, The King is not he that can deny you any thing. And this was about the year 1623. immediately after the diſmal downfall of the Aſſembly of Papiſts at *Black-Friers*, where almoſt 300 of them periſhed ſuddainly in the Pit. King *James* was not long after again ſolicited ſo ſtrongly as he was on the point of inclining, or (as I may ſay rather) of ſeeming to incline, (as wiſe Kings many times, *Jehu* King of *Iſrael*, who ſucceeded *Ahab*, and *Conſtantine* being Preſident.) Partly therefore to be ridd of tedious importunities, and partly to explore which of his ſervants in weighty and right Religious affaire were truly faithfull and conſtant, he began to ſeem only (I ſay) ſo far to take the Sticklers Reaſons into Conſideration, as to ſuffer a Propoſition at length for a Toleration of Popery, (that Religion which yet before he had been ſo long and ſtrong againſt, and in his ſoul abhorrent from) by the Chancellor, on a Sunday, to be made at the Councel-Table.

But God ſtirred up, and was with the ſpirit of the Archbiſhop of *Canterbury* (Dr *G. Abbott*) out of great diſlike, as became him, though with hazard of his high Favour, to ſpeak againſt the *Toleration*, and not a little charge the Chancellor for it; and though his Majeſty himſelf came to the Councel-Table that or the next day, expreſſing ſome ſeeming high diſpleaſure, the Archbiſhop, like a true Father of the Church and Maſter in the Place, vented his mind upon the Keeper in a ſharp reprehenſion of his Error, that ſuited his Conſcience to the time. But the Propoſition the Archbiſhop abſolutely refuſed, and deſired the reſt of the Lords to ſecond him; of whom there were ſo many for him as made this Reſolution, and ſo it was laid aſide. The King underſtanding ſoon what was paſt at the Councel-Table, came in himſelf, and expreſſed ſome diſcontent, &c. The Archbiſhop maintained the fidelity of his Judgement, humbling himſelf at his Majeſties feet, and ſeeking to qualify

him with an Oration. Firſt, he acknowledged the Honours he had received of the King, which he laid down at his Majeſties feet, remonſtrating the affections he had ſerved him with, &c. The Iſſue whereof was, that all the Kings great heat of Anger was by means thereof allayed and appeaſed.

Ille regit dictis animum, & pectora mulcet.

And in his inward ſecret affections he was altogether pleaſed; which the Archbiſhop afterwards found, in that, afterward, after the fatal unhappy killing of the Keeper by him in the Lord *Zouch* his Park, the King was not pleaſed to hear the Aggravation of the Crime againſt him, but ſuffered him to live in place and grace to his laſt period; having received his faithfull admonition, as the duty of a good Conſcience and zeal from a Religious Counſellor, for the King's and Chriſt's honor, as to this effect,

——— Quin aſpice quantum
Aggrediare nefas, & dum licet, effuge crimen.

And this, knowing how, and being indeed happily in ſeaſon admoniſhed, *Eccles* 4. 13. according to the *Wiſdom Which cometh down from heaven, being firſt pure, peaceable, gentle, eaſie to be intreated, full of mercy and good fruits*, James 3. 17. *without partiality, and without hypocriſy.* And this *fruit of righteouſneſs was ſown* thus, *in peace*, of him that, according to his Royal Motto (*Beati Pacifici*) made Peace. He (that is, his Majeſty) therefore conſidered further, preferring the leniment of a good Conſcience before all the *Sirens* Songs of ſeducing, *vel tantillum*, from the right way; and concluded as he began, according to Queen *Elizabeth*'s Motto, and his own Reſolution and Religion, not only in ſtyle *Defenſor Fidei*, but in zealous Vindication, as well in his Apology for the Proteſtant faith, as in the Oath of Allegiance. And therefore he held out through the good hand of God helping him, without having that blame as the Angel of *Thyatira* had, *I have ſomething againſt thee, becauſe thou ſuffereſt that woman Jezabel:* and ſo concluded, as the Sun in his ſetting, as we ſee, *Intaminatis honoribus, & ut eſſe Phœbi Dulcius lumen ſolet jamjam cadentis.* *Chelſey* College

lege Inſtitution was his extream aim, to have had it compleated in his life-time, for after-ages to have the fruit and the fruition of it, and to bleſs God for his ſo gracious Indulgence. Hereupon the King conſidered further (I ſay) and would be no more at leiſure to hear of the *Toleration*, but rather, as *Prov.* 25. 23. *the North wind driveth away rain*; ſo did the Kings angry Countenance the intolerable Solicitors for *Toleration*.

I might goe on yet further, in ſhewing not only that *Middleton*'s *Aquæduct* from *Ware* to *London* ſpoiled the water-Project for *Chelſey* College; but that the deſign for repairing of *Pauls* Church likewiſe quite eclipſed and damped the building of *Chelſey* College: but above all, the untimely death of Prince *Henry*, as is afore mentioned, who was the ſtately Elm by which the Vine of *Chelſey* College did hope to riſe and ſpread; but the Divine hand having cut him off, the poor and weak Vine of this Project fell to crawle on the ground, and to be trod under the feet of wild and impure beaſts.

Let us hereupon ſtill hear and heed what Dr *Fuller* ſaies, and he is ever moſt worthy to be heard. "At this time the Col-"lege hath but little of the Caſe, and nothing of the Jewel for "which it was intended: Almoſt rotten before ripe, and rui-"nous before it was finiſhed. It ſtands bleak, (like a lodge in "a garden of Cucumbers) having pleaſant waters [the River "*Thames*] near it, and ſtore of wholeſom aire about it, but very "little of the neceſſary Element of Earth belonging unto it. Yea "ſince I am informed, that ſith the College taketh not effect ac-"cording to the deſire and intent of the firſt founders, it hath "been decreed in Chancery, by the joynt Conſent of Dr *Daniel* "*Featly*, the third Provoſt of the College [wherein by the way, and favour of Dr *Fuller*, there is a groſs miſtake, when he calls Dr *Featley* the third Provoſt, for Dr *Featley* was indeed next to Dr *Sutcliffe* himſelf, and but the ſecond Provoſt, whom indeed the Lord *Mounſon* commenced his ſuit with for the Land whereon that part of the College is built, to whom Dr *Sutcliffe* travelled to *London*, on purpoſe to ſeek out Dr *Featley*, and actually and perſonally to reſign the Provoſtſhip unto him, and inveſt Dr *Featley* with it, in all the dignity and rights unto it belonging: and therefore no likelyhood of ſuit with Dr *Featley*

in Chancery, either by Dr *Sutcliffe* or his heirs, but more likely rather with the third Provoſt indeed, which was Dr *Slater*, with whom perhaps the Chancery ſuit was commenced, and Dr *Prideaux* the ſurviving Feoffee, intruſted in Dr *Sutcliffe*'s will.] "that the aforeſaid Farms of *Kingſtone*, *Hazzard* and *Apple-*"*ton*, ſhould return again to the Poſſeſſion of Mr *Halee* Eſq;, "as the Heir General to the ſaid Dr *Sutcliffe*: on what Conſi-"deration I leave, and ceaſe to inquire; it is enough to per-"ſwade me, (ſaith Dr *Fuller*) it was done in equity, becauſe "done by the Lord *Coventrie* [But I ſay, if Dr *Featley* had had any hand in it, then Dr *Sutcliffe* reſigning to him, a condition or word of Caution had been enough, what needed a ſuit with Dr *Featley*? More probable rather that the ſuit was commenced (I ſay) with and againſt Dr *Slater* (or if not with Dr *Slater*, with Dr *Wilkinſon*, the preſent (I know not by what means) ſince Dr *Slaters* death, *ſelf-uſurping* Provoſt) and that the tranſaction was from him rather, becauſe the diſert mention is of the third Provoſt, which was not Dr *Featley*, but Dr *Slater*, or by Dr *Wilkinſon*, from himſelf impoſed upon Dr *Slater*.] "So that now only the Farm of *Kemerland* in *Devon* of Dr *Sut-*"*cliffe*'s donation remains to the College. All that I will adde "(ſaith Dr *Fuller*) is this: As this College was intended for "Controverſies, ſo now there is a Controverſie about the Col-"lege; coſtly ſuits lately being commenced betwixt *William* "Lord *Mounſon*, (who married the widow *Dowager* of the a-"foreſaid *William* Earl of *Nottingham*) and the preſent Pro-"voſt [*viz.* Dr *Samuel Wilkinſon*] about the Title of the "very ground whereon it ſtandeth:" and that but for a leaſe of ſome few years, the land it ſelf being Crown-land.

To ſay nothing concerning its Calamity in the extent of late fury, the Abuſes, the Abominations in the deſolation, it becoming as a Cage of (*Horreſco reputans*) unclean birds, a *Proſtibulum* for whores, a ſtable for horſes, &c. and not only a place petitioned for to make leather Guns in, but deſired alſo for a *Palæſtra* to manage great horſes and practiſe horſemanſhip.

Now to all theſe three great witneſſes, in their wiſdom approving and improving the deſign of *Chelſey* College; Archbiſhop *Abbott* wiſely and ſeduloufly ſoliciting the Biſhops, and

and perſwading the Kingdom with moſt grave and gracious motives to contribute unto it; Biſhop *Hall* ſweetly commending and inſinuating the Project to be promoted, that it might not periſh; and Dr *Fuller* amply ſetting forth the Inſtitution, nature, proviſion, uſes, and end of it at full: let me adde but one more, that is Mr *Richard Baxter*, who is ſo learnedly verſt, eſpecially in the moſt ſubdolous devices of the Papiſts, and expreſly the Panurgy of *Adam Contzen*, Jeſuit, his directions for preſerving and reſtoring Popery, and changing Religion in a Nation before the people are aware: in the ſaid *Adam's* Politicks, *lib.*2. *pag.*16,17,18. Who (*i. e.*) Mr *Baxter*, in his *Holy Common-wealth*, or his *Political Aphoriſms*, expreſſeth his mind thus, (in his additions to his Preface;) "Conſider how "ſuitable Popery is with a carnal Inclination: Secondly, "what plauſible reaſons Papiſts have to delude poor ſouls with "from their pretended Univerſality, Antiquity, &c. Thirdly, "how few of the vulgar are able to defend their faith, or to "anſwer to the two great Sophiſtical Queſtions of the Papiſts; "(*viz.*) Where hath your Church been viſible in all Ages? [Only Dr *Featley*, not only in his Diſputation with *Fiſher*, but in his Manuſcript dedicated to the Lord *Craven*, not yet printed, and in his *Grand Sacriledge*, particularly concerning the taking away the Cup from the Laity, has fully (as much as they demanded) anſwered that other point. For the Nameleſs *Romaniſt* thus contrives and moulds his ſubtilties, not as Caſes of Conſcience, to be reſolved by ſome learned Divine, but as it were laying (as Dr *Featley* reſenteth) a ſnare to intangle the Anſwerers therein. Let (ſaith he) thoſe points be propounded one after another, and receive their poſitive anſwer under their hands to the firſt, before they know the ſecond, and ſo in order to the reſt: when that is done, you ſhall hear further from me. What is this (ſaies Dr *Featley*) but in effect to ſay, draw the Proteſtant Reſpondents by degrees, and by little and little, into the ſnares which I have laid for them, and when they are intangled in them, I will come and take them, and intangle them with their own ſubſcriptions? Which Tract of Dr *Featley's*, yea the very αὐτόγραφον of it, is in the Right Honourable the Lord *Craven's* hands, who is extreamly deſired that he would be pleaſed to

communicate it for the Churches good, if he have it by him; or elſe I have a tranſcript, which I ſhall crave his leave to put forth.] "And how prove you the Scripture to be the Word of "God? Though not only the Papiſts themſelves, but eſpecial- "ly our Divines, as *Whitakers* againſt *Stapleton*, and in a large "Tract beſides, yea *Arminius* himſelf, *Urſinus*, and all our "Catechetical Divines, eſpecially the Confeſſion of our *Engliſh* "Churches faith, againſt the Popiſh Traditions and Papal De- "cretals, have abundantly proved the ſufficiency, perfection "and divinity of the Scriptures unto ſalvation, 2 *Tim.* 3. 16. "that they be the word of God only, and not of man, as ſpoken "and delivered by holy men of God, as they were moved by "the Holy Ghoſt, 1 *Pet.* 1. 21. And therefore we may ſay, "What is the Chaff to the word of God? what are Traditions, "Legends of Saints, to the word of God? *Jer.* 23. 28. *Alphon-* "*ſus de Villega* his more refined Legends of the Saints. Fourth- "ly, how will it take with the people, to be told that their "forefathers all dyed in the *Roman* faith? which Reverend "Mr *Hooker*, that wrote the Eccleſiaſtical Policy in five books, "wil abundantly reſolve them in. And fifthly, above all, what "a multitude of Jeſuits and Friers and Prieſts they can prepare "for the work, and pour out upon us at their pleaſure, from "*Flanders*, *France*, and *Rome*, and other places: and how "thoſe ſorts of men are purpoſely trained up for this deceiva- "ble and illuſive work, and have their common Arguments at "their fingers end; which though they are thred-bare and "tranſparent fallacies to the wiſe, yet to the vulgar, and to our "unſtudied Gentry, they are as good as if they had never been "confuted, or as the beſt. [I appeal unto that *glorioſum Cer-* *tamen* between King *Charles* the firſt and the Marqueſs of *Wor-* *ceſter* at *Ragland* Caſtle, who (I ſay, the Marqueſs) wanted not his College of Prieſts and Popiſh Jeſuits: with what hazzard did the Kings Majeſty encounter, and eſcape the moſt ſubtile Circumventings of that night in ſingle Combats, having only for his ſecond Dr *Bayley*, a ſingle Chaplain?] "Sixthly, "what a world of wealth and ſecular helps is at their becks, in "*France*, *Flanders*, *Italy*, *Spaine*, and *Germany*? They have "Millions of gold, and Navies and Armies ready to promote

"their

" their work, which other Sects have none of. [So as that the *Jeſuitical* Collegiated Hives, for them in all Countries, in *Italy*, *France*, *Spaine*, *Germany*, as one of credible Intelligence has muſtred (only the *Jeſuits*) and reported them, ſmal and great, *Tyrones*, *Veterani*, Pupils, Tutors, Penſioners, Governors, maintained in their Armies and pay, are ten times more then all the Students in both Univerſities, and in all the Inns of Court in *London* too, (*viz.* 2000000.) Which Computation is taken out of the Muſter-book of *Harley's Defence Des Jeſuits*. And therefore no marvel that theſe hives every where ſo ſwarm, and ſuch multitudes of them are ſent to ſeek their hiving quarters in our *England*. For they account *Scotland* as yet too poor for them, or too cold and barren to thrive in, as not having thoſe *flores inſcripti nomina Regum*, for them to ſuck their hony out of.] " Seventhly, what worldly motives have their Prieſts " and Friers to promote their zeal? Their Superiors have ſuch " variety of Preferments and ample Treaſures to reward them " with, and their ſingle life alloweth them ſo much vacancy " from domeſtick Avocations, and withall, they ſo much glory " in a zeal, in compaſſing ſea and land to make Proſelytes, " that it is an incredible advantage that they get by their In- " duſtry, the Envious man by them ſowing his tares, whilſt o- " thers ſleep, and are not half ſo induſtrious to reſiſt them.

" Eighthly, What abundance have they lately wone in *Eng-* " *land*? Notwithſtanding they have wanted publick liberty, " and have only taken ſecret opportunities to ſeduce perſons, " many of the Nobility, Gentry, yea and of the Clergy, as " well as of the Common people, and zealous Profeſſors of " Religion (lately,) as well as of the profane, have been ſe- " duced by them, and by them Princes in other Countries " have been won, and the Proteſtant Religion cunningly worm'd " out. And what a lamentable increaſe they had made in " *England* before our Wars, by that Countenance and favour " which through the *Queen* was procured them, (though in- " comparably ſhort of this abſolute Liberty) is ſufficiently " known.

" Ninthly, It is not the leaſt of our danger, that the moſt of " our Miniſters are unable to deal with a Cunning Jeſuite or Prieſt.

" Prieſt. And this is not to be wondred at, conſidering how ma-
" ny of them are young men, put in of late in the Neceſſity of
" the Churches, (which the world knows who have cauſed;)
" and there muſt be time before young men can grow to matu-
" rity, and an unfurniſhed Nation can be provided with able,
" experienced men. And the Ceſſation of Popiſh aſſaults of
" late hath diſuſed Miniſters from theſe Diſputations. The
" Reformation had ſeemed to have brought down Popery ſo
" low, that we grew ſecure, and thought there was no danger
" of it; and the Papiſts of late have forborn much to meddle
" with us barefac'd, and have played their game under the
" vizor of their Sects. And withall, young Miniſters have
" been ſo taken up with the greater work of winning Souls from
" common profaneneſs, that moſt have laid by their defenſive
" Arms, and are grown too much unacquainted with Contro-
" verſies. We have ſo much noted how Controverſie in other
" Countries hath eaten out much of the power of Godlineſs,
" that we have fallen by diſuſe into an unacquaintedneſs with
" the means of our neceſſary defence: and whilſt we thought
" that we might lay by our weapons [as *Sampſon* his Jaw-
bone, or *David* his *Goliah*'s Sword] " and build with both
" hands; we are too much unready to withſtand the adverſa-
" ry. Alas! what work would liberty for *Jeſuits* and *Friers*
" make in our Congregations in a few months ſpace? I muſt
" confeſs this (though ſome will think it our diſhonour) it is
" not from any ſtrength in their cauſe, but from their carnal
" advantages and our diſadvantages [becauſe we are not ſto-
red with our learned Gariſon, with the Magazine of Library
and maintenance] " For it is eaſier to pull down then to build,
" and to ſet a Town on Fire then to re-edifie one houſe, and to
" wound then to heal. [But as the fountain was hid at the pre-
ſent from *Hagar's* eyes; ſo Mr *Baxter* for the preſent did not
ſee, nor think on the adequate remedy of this (*viz.*) *Chelſey*
College Project and deſign; this being to this preſent utterly,
to all ſeeming, as it were dead and buried, without hope of re-
covery, and ſo diſcovery, unleſs ſome Angel awaken and open
our eyes to ſee it.] " And then if Popery ſhould come in again "
[through our giving over our watch and guards, and then
doubtleſs

doubtleſs if ſo, not without ſeven worſe devils of Infection, Rage, Thraldom, Superſtition, Tyranny, groſs Idolatry, Perniciouſneſs] " what meaſure Proteſtants may look for at their " hands, we need not go out of *England* and *Ireland* for proof.

To uſe therefore a little more Mr *Baxter's* words for *Chelſey* College, which he urgeth indeed for another thing. " I leave it " therefore to the Judgment of all men that are not aſleep in " their ſecurity, and utterly unacquainted with the advantages " and vigilancies of Papiſts, whether this deſign of reſtoring and endowing *Chelſey* College, according to the firſt wiſdom of it, for the defenſe of our Church Articles and oppugnation of the Adverſaries, " be not altogether of Chriſt, of the Angel " of the New Covenant, having diſcovered it unto our eyes, " and cauſed us to ſee this fountain, for our ſelected and choice " men to draw water out of the Well of Salvation, *Gen.*21.19. " as the ſtrong men of *David* out of the well of *Bethlehem*, " 2 *Sam.* 23. 16. with Joy, for the eſtabliſhing of the hearts " of the Saints in the true grace, that they be found in the faith, " and ſo be able and furniſhed (when need is) to convince the " gainſayers, and that the ſimple at length may be able to con- " found even the Scribes and the wiſe of the world, who beat " their brains with the deceivableneſs of that unrighteouſneſs, to " build, or rather daube up, the Myſtery of Iniquity, the deceivableneſs of unrighteouſneſs.

Thus have I at large related the nature and Condition of *Chelſey* College, the nature of the Cauſes, form, uſes, and ends of prudence, for happineſs to our Church, if we can receive it, and the condition for the preſent of it in its impediments and obſtructions; ſo that if it be not now religiouſly looked unto, it muſt and will be everlaſtingly forlorn and loſt, and ſuch an opportunity never more can be hoped for. And this I have related as principal and princely *Bezaliels* have meditated and deſigned it, as a well-drawn and wrought fair piece of Arras, and a Pattern to be made up accordingly, and as it were from God, in the words of *Ezekiel*, Chap. 40. 4. *Son of man, behold with thine eyes, and hear with thine ears, and ſet thy heart upon all that I ſhall ſhew thee: for to the intent that I might ſhew them, am I ſent unto you.*

Wherein you have not only a Synopſis and clear declaration of a Tower of *Ophel*, a Church Garriſon; but alſo motives pregnant and powerfull enough of Archbiſhop *Abbott's*, or one of the Fellows, even flexanimous to hearten and help onward the Affair: 1. From the Papiſts and Jeſuits their induſtry and laviſhing of gold, for defence of their Idolatry and Antichriſtianiſm; 2ly, From the neceſſity (as they account it) to uphold the Myſtery of Iniquity, and from the neceſſity for us alſo to work counter unto them; 3ly, From the danger that our Church and Cauſe may be in, if we provide not in time; 4ly, From the excellency of being valiant for the Truth; 5ly. From the honour of Chriſt and his Church, and our King and Country; 6ly, From the reproach which otherwiſe will redound unto us; 7ly, Beſides the ſuffering of the *Abomination of Deſolation* ſuddenly to overſpread us, and ſo the adverſaries to work their pleaſure upon mens ſouls, and have occaſion to upbraid us, ſaying, Why is there a price in the hand of fooliſh *Engliſh*-men to get wiſdom, and they have no heart to lay it out for wiſdom?

So that after all this Remonſtrance about the matter, and heads of the motives ſo faithfully inforced and improved, there needs no more inculcating of them, but only praying to remember and conſider what has been ſo carefully and conſcionably urged; and the Lord give us underſtanding in all things. Only may I humbly crave leave to urge in fine, what we have found, and what was not conſidered, and what the Spirit adverti ſeth the Church of *Philadelphia*, Rev. 3. 10. *Becauſe thou haſt kept the word of my patience* (that is, as the Apoſtle does paraphraſe 1 *Theſ.* 1. 3. *the work of faith, the labour of love, the patience of hope*, for all theſe are joyntly to be ingaged in the work) *therefore I will keep thee from the hour of Temptation, which ſhall come upon all the world, to try them that dwell upon the face of the Earth*; that is, to try their Faith, to try their Love, to try their Hope: their Faith, whether it work by Love; their Love, whether it be ſincere and zealous for the Truth; their Hope, whether it indure unto the end in patience, *Heb.* 6. 10, 11, 12. rejoycing in hope, patient in tribulation: and out of faith, hope and

love,

love, laying out themſelves for this College, leaving the ſucceſs, proſpering and bleſſing to the Lord Chriſt. And this the rather, if our expectation be according to the fifth-Monarchy mens perſwaſion, which is not an Hereſie, and ſo not to be condemned, but to be looked for, but to be endeavoured after, but to be prayed for, that Chriſt his ſecond coming, in bringing and ſetting up his Kingdom, may ſo appear. And, in a ſort, is not this hour of temptation come upon us of *England?* and has it not been even for no leſs then fourty years almoſt trying our Faith, whether we will and do ἐπιχορηγεῖν for it, our Love and Charity, whether we will contribute any thing liberally to maintain the Champions of our Faith, whether we will caſt this *ſure anchor* in the moſt holy place, *Heb.* 6. 19? knowing and believing this moſt certainly, that, (as Mr *Archer* expreſſeth, in his Forerunner of Chriſt's perſonal Reign on earth, *pag.* 50. and 55. and Mr *Mede*, *Rev.* 11. 7. his opinion is) that Popery ſhall yet again, for a while, univerſally prevail in thoſe Countries and Nations out of which it hath been expelled. Mr *Chr. Cartwright's* Preface to the *Glorioſum Certamen.* And therefore ought we not of *England* to advance this College? thus to prepare to give the head of the Dragon his laſt deadly wound? that the Prince of Peace may ſet up his Scepter of peace, and be the *Solomon* of peace, in governing his Saints in all the bleſſings of Peace and beauties of holineſs? that we may ſeek, and love to have, and keep the ſaving Truth in love and peace, *Zach.* 8. 19. But as one ſaith, *Si nos iri perditum vult Dominus Jeſus, hoc tamen ſolamini erit, nos nihil omiſiſſe virtutis ad eluctandum ruinam*; as the two Witneſſes in ſackcloth, or rather as becomes a Couragious ſouldier *ſtantem in bello mori*, in hope of a moſt glorious reſurrection; like that which the *Roman Florus* ſpeaks of the holding out the laſt ſiege of *Carthage*, *Ut morſus morientium ſunt maximè mortiferi; ſic plus negotii fuit cum ſemiruta quam cum integra Carthagine*: or as it is ſaid of *Sampſon*, Judg. 16. 30. *the dead which he ſlew at his death were more then they which he ſlew in his life-time.* And then the hope of everlaſting reſt after all our labours, ſhall ſweeten all our labours, eaſe our torments, mitigate our ſorrows, comfort

our hearts that they faile not in their labour, nor faint in their travail, nor ſink under their burden, nor fall under their Croſſes, nor dye for ſorrow of their wound; but may ſay, *I have fought the good fight, and finiſhed my courſe, and kept the faith*, 2 Tim. 4. 7, 8. Henceforth the ſpirit hath ſaid, we ſhall be *pillars* (Rev. 3. 12.) *in the Temple of our God.*

Finally, may I humbly adde a word of the probable means of (as it were) buoying up this Ship of the ſunk College, to be rigged and to ride again as a Pretorian ſhip, in its haven; with reſpect to his moſt Gracious Majeſty, and the Great Wiſdoms of his Councel and Parliament: becauſe it is ſaid expreſsly, that *Kings ſhall be nurſing Fathers and Queens nurſing Mothers* to the Church, *Eſay* 49. 23. Whatſoever the penury may ſeem to be in regard of the late great loſſes and exhauſtings, becauſe of the ſweeping tempeſts, that have left (as it were) nothing, or little good; yet is it not the word of the Lord by *Haggai*, *The ſilver is mine, and the gold is mine (ſaith the Lord of hoſts?)* So that if it pleaſe Almighty God to ſtir up, and put into the Kings Majeſties heart an heroick care and reſolution to ſet about the advancing and reſtoring of this ruinous College, by taking the Courſe which his Royal Grand-father did, *viz.* granting forthwith his Letters Patents once again, generally all over *England*, for a Collection of three years to be made; and that the Archbiſhops Graces would be earneſt with the Biſhops of their Dioceſes to ſollicit their particular Miniſters; and that the Peers of the Upper houſe and the Burgeſſes of the Commons houſe would by their Munificence be exemplary Leaders unto the Collective body; more reſpectively, the new Biſhops, revived and reſtored (as men of God) to their Sees and dignities, to act as Intelligences and Angels of the Churches in their own Spheres, though poſſibly their Sees are much impaired, as having had *the Line of Ahab* upon them, and *Plummet of Samaria:* Yet if they ſhall *meditate liberal things*, Eſay 32. 8. or *deviſe liberal things*, and out of their grave and gracious wiſdoms prompt and promote unto the Kings Majeſty a more probable way of wiſdom then at firſt was projected, and become alſo not only exhortative but exemplary, to their power, for ſo important, godly, and neceſſary a work,

work, eſpecially the moſt Reverend Fathers, *Canterbury*, *Winchester*, *London*, *Lincoln*, *Yorke*, *Durham*, &c. This may doe much, and much contribute towards the ſpeedy adorning and advancement of the College to its due perfection, and placing it in its ſphere of activity, yea and to the ſettling of it, to become a pattern and preſident for Imitation to foreign Proteſtant Churches alſo in Chriſtendom, not yet in the Popes Captivity and dungeon of darkneſs, of his Myſtery of Iniquity and deceivableneſs of unrighteouſneſs. And if the late Archbiſhop *Laud* could have imagined that ſuch Wolves and Monſters of Hereſy, upon his being put to death, would have been in ſuch readineſs, like Serpents and Toads and venemous creeping, noxious beaſts, at the root of the ſtately Palm-tree of our Church, in readineſs, I ſay, thronging with their Fry, whoſe word was, *Viam inveniam aut faciam*, to crawle up even ſo all over the fruitfull branches of this Palm (for the ſhepheard being ſmitten, how would the ſheep be ſcattered?) how would he have rouſed up and awakened himſelf, as the Cock, who with his wings clappeth himſelf, to have been moſt vigilant over them? eſpecially when Dr *Featley* (being aſſigned the Provoſt of *Chelſey* College by Dr *Sutcliffe* his ſtudious and ſolicitous obtaining of him, and reſigning all his Authority and power unto him) ſollicited Biſhop *Laud* (at *London* Houſe) to favour and further the College, when the Church looked upon him as a ſon upon his Father and Patriot, becauſe of his fair opportunity, by his high advancement, for the greateſt affaires of the Church, which King *Charles* the Firſt was pleaſed to grace and intruſt him withall. How would he have known and remembred, that it was incumbent upon him to have ſerved Κυείῳ as well as καιρῷ, and have looked upon *Chelſey* College as a grand buſineſs of Chriſt's, as well as to be ſo zealous for the re-edifying of *Pauls*; and not have daunted Dr *Featley*'s ſuit with that ſhort haſty word, *Cui bono?* as *Pilate* once ſeemed to have done to Chriſt, *What is Truth?* His eye, with his heart, being ſo immoveably fixed upon the repairing of the dead and decaying walls of *Pauls* Church, not in the interim providently eying and ſpying the miſchiefs, Calamities, Chaos of Hereſies, Sects and Schiſms, by Satan's Panurgy, and

by the madneſs of the people, to be drawing in upon us, like the *Trojan* Horſe, for want of that publick armature, ſword and ſpear of the ſpirit, the ſpiritual ſword of God's Word in the mouths of his more ſelect Miniſters, thoſe living ſtones of his ſpiritual Tower of Armory. Could, I ſay, his Graces wiſdom (I mean Archbiſhop *Laud's*, who was *omni laude dignus*) have commanded his heart to have beheld and heeded the Angelical face of *Chelſey* College Project, as Dr *Featley* preſented it unto him, and on a time did it more fully and freely at *Fulham*, when he was better at leaſure; had not the Importunity of *Pauls* ſtill been too clamorous in his ears, for expediting it, how would he not (doubtleſs) have bleſſed Dr *Featley*, and bleſſed his Counſell, and bleſſed God, who filled his heart to lay before him indeed the *ſummum bonum* of *Chelſey* College, as *David* did bleſſe *Abigail*? So that (as I ſaid) though that Church, that Carnal Church, (carnal, I ſay, in compariſon of this *Chelſey* College its pure ſpiritual conſideration and intention) the ſpecious repairing whereof could not be without immenſe charge, did much dazle the Archbiſhops eyes; yet the apprehenſion and contemplation of future ſpiritual fruit and advantage from right qualified perſons in *Chelſey* College had it been entertained in his heart, how might it make his Soul now living under the Altar, though the *Vaſculum* of his precious body be layed in the duſt, yet (I ſay) how might it make his Soul ſay, and ſigh, and ſtill wiſh, *Me mortuo, me occiſo, ſeu maſtato, floreat Collegium Chelcianum?* Much more therefore, how may it move the preſent Archbiſhop, Dr *Juxton*, with his Brethren, to ſay, yea labour and indeavour it, *Imo nobis quaſi à mortuis reſuſcitatis, unà nobiſcum reviviſcat in aternum Collegium Chelcianum?* And therefore we will *give no ſleep to our eyes, nor ſlumber to our eye-lids*, until we have obtained this *Chelſey* College to be ſet upon its own *Baſis*, and to be the place for the Lord to dwell amongſt us, as between the Cherubims, and for the moſt honourable and glorious ſervice of his moſt ſanctifying and ſaving Truth, ſo *to prepare the way of the Lord, and to make his paths ſtraight*, that our *Lord* and great Maſter *when he cometh may find us thus doing*, moſt diligently with all our beſt prudence and piety advancing

advancing his precious work, for his Glory, and the ſovereign ſoul-good of his people.

And though I prudently confeſs, and moſt humbly acknowledge, that *non eſt mea tenuitatis dictare viris tantis, & tam rerum ſapientiam Divinam pariter ac gloriam ſpectantium perquam ſagaciſſimis:* yet may I (with craving of pardon) ſay, that if the preſent Archbiſhop his Grace (as being the laſt and only man that was, at the dying of King *Charles* on the Scaffold, privy to the Counſel and boſom of his Majeſties Royal heart, and to many deſires of his not yet uttered) if he ſhall think good, yea if God command him to acquaint his bleſſedly-ſucceeding Majeſty (ſo as it may be no prejudice any way unto him) with a convenient way for ſettling a determined certain revenue on this College, then (I ſay) the Affair may eaſily, ſpeedily, and happily be promoted, and no prejudice done to, or complaint made by any man: but rather, by the ſecret bleſſing of the Lord in his acceptance, it may be made to emerge in Glory. Yet with all moſt prudent and provident Caution, that in caſe the Members thereof ſo amply provided for, ſhould not anſwer the truſt which they are ſworn unto, and the Articles of Unity, Love and Truth which they are ingaged in, but ſuffer their fountain to be defiled, and their waters (like thoſe of *Jericho*) at length to become bitter; that then all Indulgences, Privileges, Proviſion, return to the King and State. For, O the ſacred Covetouſneſs, with the Envy and hate that Satan may poſſeſs the hearts of the Adverſaries with, the *Eccleſia malignantium*, eſpecially againſt Chriſt and his Cauſe, even to corrupt and to cauſe prevarication in the beſt and moſt bleſſed things, to cauſe even them to be the more doubly and dreadfully curſed! according to my compariſon which I have before hinted of ſnakes, toads and vipers crawling at and corrupting the Royal root of the Palm-tree. But *Abſit omen!*

But I hope the *Kings* Majeſty will ſee not only great reaſon for it, but gracious Religion flouriſhing in it too (which overbalances all carnal reſpects) and find that God will, as he well can, multiply his ſeed of Royal Munificence thus ſown, an hundred fold into his boſom, and heap upon and load him in

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lieu thereof with Riches and Honour and Obedience and hearty love of his Subjects, ſo as to make him the Joy and delight of mankind, and as the man of his right hand, by multiplying ſtill more Riches and Honour upon him, as he did to *Jehoſaphat* the ſon of *Aſa*, who walked in the firſt waies of *David*, and abhorred *Baalim*. The like his Majeſty does, and has reſolved to doe; for which God has eſtabliſhed the Kingdom in his hand, by inclining the hearts of Parliaments and Citizens to bring preſents unto him in earneſt thereof. I ſay, Riches and Honour ſhall be multiplied upon him, for thoſe that honour God, God will honour, eſpecially, that in the midſt of their *deep poverty meditate liberal things*, and ſtudy to *abound unto rich liberality*, 2 *Cor.* 8. 2. *Eſay* 32. 8. and *Eſay* 30. 15. *In returning and reſt ye ſhall be ſaved.* But *Eſay* 7. 9. *If ye will not believe* —— but *Abſit omen!*

If then, men being moved by God's ſpirit ſhall chearfully and readily lay out themſelves for this College, they ſhall not repent of this good deed, but find profit by it; as the widows oil and flower was multiplied by her contributing to the Prophet. *And he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your Righteouſneſs*, 2 *Cor.* 9. 10. Eſpecially if there be withall a chearfulneſs of heart; as in ſowing our ſeed in hope, how gladly with full hands do we diſtribute it, and what rich return doth the Earth recompenſe us again withall? As oil therefore which flows of its own accord from the Olives fatneſs, without preſſing, is much more excellent and precious, and for many medicaments more uſefull then that which is forced by preſſing: ſo a prompt, voluntary and chearfull Contribution, without any importunate begging, is moſt grateſull to God, and moſt rich for reward. But for the work faithfully done to the end, O how rich and bleſſed a reward is there!

The promiſed and hoped effects from this College when firſt conſtituted, formed and manned, having its proviſion of maintenance to ſuſtain it, a Library and revenue for helps to it, let me ſet forth, Firſt, in *Beza's* Emblem, and next in *Zachary* the Prophets. Firſt,

Firſt, *Beza's*, which is a vaſt Circle, made up of intwined Serpents, all langued and armed, every way facing the Aſſailants, about the immenſe body of a *Ceraſtes*, whereof theſe are, as it were, the life-guard: which Orbe or Circle is the ſame with one OEcumenical Biſhop, an Arch old Serpent, with an erected moſt formidable Head and neck, bearing a triple Crown upon it, but having an hand above it with an armed ſword, to ſmite at and cut off the head at his time. The Emblem ſpeaketh thus.

Hi Colubris Colubri (Criſtas tollente Ceraſte)
Contexti pariter, ſinuoſa volumina quorum
Dextra ſecat, Gladium Cœli quæ vibrat ab Arce,
Quos ſignant, rogitas? ſatis & re & nomine notos:
Quos Satan armavit; Juſti quem numinis ira
Terrarum exitio funeſto excivit ab Orco.
Aſt hominis tandem ſortem miſeratus acerbam,
Extorto Verbi Chriſtus nunc diſſecat Enſe.

Which ſpeaks thus;

Ceraſtes (loe!) that ſerpent fell and horn'd,
With his proud head in helliſh wrath and ſcorn
Exalted, againſt Heights to hiſs ſuborn'd,
His immenſe body how it is adorn'd
With Adders, Snakes, capt, mitred, cowl'd, and bald,
Which ſo in order have about him crawl'd?
Which Monſter yet, an arm with ſword from high
At his mad head and Circle does let fly.

If any ask, what means all this? 'tis plain,
That 'tis Hells rabble, which unto mans bane
(God's wrath permitting) Satan does excite,
To bring upon the world an hell-black night.
But mercy moving God to help mans Caſe,
With his mouths ſword he ſmites the Monſters face.

Zachary's Emblem of the Repairs, *Zach.* 1. 18, 19.

Loe! whilſt that *Rome* thus ſets and ſinks in night,
Sion ſhall riſe, Chriſt's Church ſhine and be bright.
Four Carpenters in grace the Lord adorns,
Of helliſh Hereſie to fray the horns.
Which four fierce horns are Hereſies and Factions,
Baſe State-defamings, bitter Church-diſtractions:
With the ſad iſſue, as the Fiend expects,
To blaſt our Churches face with his infects.
Whilſt Chriſt Church ſhines in the perſtringing beams,
To cloud *Rome's* Synagogue in tragick ſchemes.
And the four Carpenters are Truth, Grace, Love,
With Unity, for bleſſing from above;

The Cage of unclean birds who may diſpell,
Raiſing a Temple in which Chriſt may dwell;
Conſterning Adverſaries perilous,
Becauſe *Immanuel*, God ſo with us.
This to effect, God workmen ſend to doe it;
Zach. 1. 20 and 4. 7. We'll bleſs his Name, and then cry *Grace, grace to it.*

FINIS.

Catalogue of Books sold by *J. Bourn*, at the South entrance of the Royal-Exchange.

Lex Mercatoria, or the ancient Law-Merchant, divided into three parts, according to the eſcential parts of traffick, by *Gerard Mulins* Merchant. *fol.*

The Merchants Mirror, or directions for the better ordering and keeping of his accompts by way of Debtor and Creditor after the Italian manner, by *Richard Dafforne* Accomptant, 3d edition. *fol.*

The Accomptants Cloſet, directions for keeping Accompts after a new method, by *Abraham Liſet* Accomptant. *fol.*

Several pieces of the Reverend Dr *Daniel Featley* againſt the Papiſts and againſt the Anabaptiſts.

An Abridgment of Dr *Preſton*'s works; an excellent practical piece. 8°.

Br *Downam*'s Expoſition on the Lord's Prayer with a Tract on Practical praying in 4°. Alſo a Treatiſe againſt Lying, by the ſame Author.

Eliptical Dyalling; and a Treatiſe demonſtrating the uſe of a Ruler; both written by Mr *Samuel Foſter* late Profeſſor of *Aſtronomie* in *Greſham College*. 4°.

The Survey of *London*, containing the Original, Increaſe, Modern Eſtate and Government of the famous City, &c. by *John Stow*. *fol.*

The Chirurgeons Mate, or military and domeſtick Chirurgery diſcovering faithfully and plainly the order and method of a Chirurgeons Cheſt, by *John Woodal* Maſter in Chirurgery. *fol.*